



FEBRUARY, 1895.

# HERALD OF MISSION NEWS

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No. 2.

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## OUR VIEWS OF MISSION WORK.

### APOSTOLIC POWER.

*Rev. J. M. Foster, Boston, Mass.*

Christ said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." When Christ preached the people were offended and turned away. The reason was "the Holy Ghost was not yet given, because Jesus was not yet glorified." But after He suffered and died the Spirit fell upon the apostles, and multitudes believed their word. What, then, was this power? I answer:

I. *It was not the gift of inspiration.* The apostles preached many sermons; only a few have been recorded. They wrote many epistles; only a few have been preserved. But they were inspired in what they wrote and spoke. "The mystery of God," hidden from the world, was made known to them. "As it is written, eye hath not seen nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit." Their memories were miraculously quickened, so that they could reproduce the sayings and doings of Christ with infallible accuracy. "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Not only were their thoughts

inspired, but the language as well. "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

II. *It was not the miracles by which they confirmed their mission.* The apostles preached in foreign languages without having learned them. Paul seems to use the "gift of tongues" in the sense of a "heavenly language, a glossolaly that must be interpreted. The Montanists of the second century and the Irvingites of the nineteenth century have perverted this with satanic imitations of the Holy Ghost. But the apostles had also the power of speaking many languages. They healed the sick, raised the dead and cast out devils. The Saviour confirmed His Messiahship by miracles; so the apostles furnished the same infallible proofs of their mission. But these were not the "power from on high."

III. *It was not that they were infallibly guided in organizing the Church and furnishing her with courts, officers and ordinances.* "The keys" of the kingdom were committed to them. What they did, Christ did in them. And wherever any one is admitted into the Church or excluded from her, according to the apostolic order, that judgment is ratified in heaven and shall



not be reversed. The apostles ordained elders and deacons. They appointed public worship in the reading and preaching of the Word, prayer, singing of Psalms, and administration of the sacraments, baptism and the Lord's Supper. The apostles received authority from Christ, the exalted Head and King of the Church, to do this. The ascended gifts of the Saviour are twice recorded by Paul. "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." "And he gave to some apostles and some prophets, and some evangelists, and some pastors and teachers." An "apostle" must have seen the Lord, have been an eye and ear witness of Christ's sayings and doings, have received his commission directly from Christ, have the power of miracles, have the gift of inspiration, and have a world-wide commission. In the nature of the case the apostles could have no successors. The "prophets" were those who foretold future events, as Agabus predicting the dearth and Paul's arrest at Jerusalem; and they also had the power of expounding the Scriptures with infallible accuracy, as the four daughters of Philip, who were virgins, prophesied. This office ceased with the incumbents. The "evangelists" were those sent out by the apostles into the foreign field. They were also sent to the churches as the deputies of the apostles. They had the apostles' powers. That office has ceased. All these were local and temporary. But there were others which were ordinary and permanent. The "pastors" were the ruling elders. The "teachers" were preaching elders. "Let the elders that rule well be accounted worthy of double honor, espec-

ially they that labor in word and doctrine." The "helps" or helpers were the deacons. These three classes, the deacons, the elders and the ministers, are ordinary and permanent officers in the Church. They never had the miraculous power of the apostles. They were the divinely appointed channels through which the apostles communicated the Spirit in enlightening, quickening, sanctifying and glorifying men. In and through the ordinary and permanent officers of the Church, the apostles continue applying their word by the Holy Ghost for the salvation of men.

IV. *It was the power of the Holy Ghost.* The Saviour said: "Ye that have continued with me in the regeneration, shall sit upon twelve thrones judging," etc. When Christ ascended to His throne He gave the Spirit. When the apostles entered their office they received from Him authority and power to confer this gift of the Spirit upon their hearers. When Peter preached in Jerusalem 3,000 were converted. When Peter and John preached in Samaria the Holy Ghost fell upon them. When Paul preached and laid his hands upon the believers in Antioch the Holy Ghost fell upon them. This power of the Holy Spirit, the Saviour promised the disciples, should never be withdrawn. "He shall abide with you forever." The apostles still live in the Church in their message and their divinely appointed order. And those who proclaim the apostles' message and observe the apostolic order have this Holy Ghost power. Peter said: "He was put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits in prison." This seems to mean, that Christ was put to a violent bodily death. As a reward He was quickened spiritually. He

was made a quickening spirit, the resources and energies of the Holy Spirit were placed in His hands. In the exercise of this Spirit energy, He went by the apostles and preached to men in the prison-house of sin, and the result was that multitudes were converted. This preaching was not always so successful. It was not so in Noah's day. It was not in the Saviour's ministry. Because the Spirit was not yet given. But after Christ was glorified on the cross the Spirit was given, and great hosts were converted. Since the apostles' day He has been going and preaching through Cyril and Chrysostom, Athanasius and Augustine, Savanarola and Zwingli, Wickliff and Knox, Luther and Calvin, Wesley and Whitefield, the ministry in England and America, and the missionaries in India, China, Japan, Africa, and the islands of the sea, and greater multitudes have been converted each succeeding generation. And He will continue going in this Spirit-power, through the apostles' message and order, proclaimed and observed by His ambassadors, until all the world has been brought out of darkness into His marvelous light.

"Be not drunk with wine, wherein is excess, but be filled with the Spirit." We speak of a drunken man as being "full." On the day of Pentecost there were certain who mocked and said, "These men are full of new wine." But Peter replied, "These are not drunken, as ye suppose," but have received the promised Spirit. So Paul's exhortation is, "Be not intoxicated with wine, but be intoxicated with the Spirit." A drunken man is alcoholized in his whole being. A Christian should be spiritualized in the whole man. The man possessed with the devil was completely

under the control of the evil one. The thoughts of his mind, the choices of his will, the desires of his heart, were suggested by the spirit of evil. So a man possessed by the Spirit is wholly under the power of the good Spirit of God. His gifts, natural and acquired, his inward and outward life, is determined by the Spirit. Such a man is the proper instrument of the Spirit. And through such the apostolic power is exercised to-day. The apostles spoke and wrote in not more than fifty languages. The missionaries, by the use of consecrated talent in studying and developing languages, speak and write in above 600 languages. Peter had 3,000 converts on Pentecost. The missionaries to-day have 3,000,000 converts. The Spirit carried Philip to Azotes; but now, by steam power on land and sea and by telegraph and telephone, transportation and communication are easy and swift, the missionaries co-operate as perfectly as a well-disciplined army.

We think of Brainard, the missionary to the Indians, whose body lies at Northampton, Mass. He spent his life traversing the forests of New England, climbing the mountains, visiting Indian villages, preaching the word of life. He came to the home of Dr. Jonathan Edwards, where he died. Listening to his prayers and talk determined Dr. Edwards to resign his congregation and go out as a missionary. A cobbler in England read Brainard's diary and was led to go as a missionary to India. That was William Carey. He engaged in indigo manufacturing and cleared \$450,000. This he gave to the Mission. He became Professor of Sanskrit, at a salary of \$500 per month. By this he cleared \$50,000 for the Mission. He translated the Bible

into the Bengale language. At his death there were thirty-six native, self-sustaining congregations.

An artisan missionary, Leonard Dobson, the Moravian, said: "I determined if only one brother would go with me to the West Indies I would give myself to be a slave, and would say to the slaves as much of the Saviour as I knew myself." He and his fellow-laborer, David Nitchmann, shared the hut and crust of the bondmen. The governor of the island was moved by their devotion and invited them to his palace to live. But they soon left it and returned to the cabin and the crust of the slaves, that they might win them to Christ. A young man went to China as a missionary. He soon adopted the Chinese dress, and sent his photo to his sister. When she saw it she wept and wrote, "What a gulf this change of dress has placed between me and my dear brother!" He replied, "What a gulf was placed between the Father and His dear Son, when Christ clothed Himself in human nature and suffered and died! But Christ crossed that gulf for us, and should not I cross this gulf for the Chinese? If Christ laid down His life for us we ought to lay down our lives for the brethren."

On a tablet in a church in Malden, Mass., is inscribed, "Adoniram Judson, born 1788; died 1850; birthplace, Malden; sepulchre, the great sea; the Burman converts and Burman Bible his monument; his record is written on high." He was one of four who founded the American Board of Foreign Missions, which sent him to India. On shipboard his views on baptism changed. He was carried against his will to Burmah, and founded a Mission which led to the organization of the Baptist Missionary

Union. For ten years he labored and had only a dozen converts. To his discouraged friends he wrote, "The prospects are as bright as the promises." His faith was rewarded.

To a friend Dr. Cyrus Hamlin said: "If you care to listen to the simple annals of the poor, I was born in Maine, put myself through college, went as a missionary to Constantinople, spent forty years among the Turks, cleared \$50,000 by a bakery during the Crimean war, which I used in building Mission churches, built Robert College on a hill overlooking the Bosphorus, after wrestling eleven years with the Sultan for a permit, and have since served at home. As for the future, God knoweth and careth, for I do neither." That is being filled with the Spirit. Dr. John G. Paton was raised in a Scotch Covenanter home. Teaching a village school and conducting a Mission in Glasgow, furnished means for his education and gave him needed discipline. By the loss of his dear wife and child, three months after landing on Tanna, New Hebrides, and by personal sickness, he was baptized with the Holy Ghost and with fire, fitting him to remain for three and one-half years, the only white missionary on that island of cannibals. When he struck off the first proof of the Tannese Bible and found it correct, he danced for joy around his rude printing press at 1 o'clock in the morning, like David around the ark of God. Making two tours of the churches at home, he secured funds for purchasing two Mission ships—the Dayspring and the Auxiliary—which ply those islands as white-winged messengers of the Gospel; and half of the people, who were once man-eaters, are sitting at the feet of Jesus, clothed and in their right



mind. On the tombstone of William Geddes, the apostle of Anytium, New Hebrides, is written: "When William Geddes came there were no Christians, when he went there were no heathen." There have been more conversions in Madagascar since 1861 than in all the Roman Pagan empire in the first one hundred years of the Christian era. Apostolic power is multiplied many fold. By it every nation under heaven will be brought to Christ. It is much to save individual souls. It is more to save society, the organic people. The promise of the Saviour is: "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron, even as I have received of my Father." This is apostolic power. It was foretold by the prophet Daniel: "The kingdom and do-

minion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High." This regnancy is conferred by the Holy Ghost sent by the reigning Mediator. And when the Gospel shall have leavened society, and in every land the Christian Church shall be protected and fostered by the Christian state, and both rooted and grounded in the Christian family, then will Apostolic Power be consummated. "And the nations of those that are saved shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it." And when the seventh angel sounded there were voices in heaven saying: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever."

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—Letters from Rev. Jas. S. Stewart, dated Dec. 11 and 28, 1894, contain the following items:

I recently made a visit to the schools in Metn, Tartous and Soda, and found them all in good condition. I also visited two other villages beseeching us to send them teachers. I thought perhaps we might be able to comply with their request, but now we have very little prospect of doing so. I spent between three and four days with the missionaries in Tripoli, and would have stayed longer, but the weather was such that I could not visit any out-stations. I was very well treated down there, and found their work much like ours, except a

wider field, and no Ansairia to deal with. Last Sabbath I held communion at the Mission house in Babamra, where ten communed besides ourselves. One young man who taught for the Mission before the late "closing act" held back lest some spy should inform the Government, and one young woman was unable to attend. That is the extent of our membership in that quarter now, but there are members living at Eldaney, some hours away.

On Monday, Dec. 10th, our old teacher, Isa Haurani, was called before the Muttasserrif and informed that he was to be sent out of the district of Latakia, but His Excellency would not assign a reason, except that orders had come from the Wali of Beirut to that effect. In default of bail he

was committed to prison, where he remained until the 14th, when he presented security to the amount of £50 that he would leave Latakia at a certain date.

Last Saturday (Dec 22d) he departed by the French steamer. But although he was under bail a guard was sent with him, at his expense, to deliver him up to the police upon reaching Beirut.

Every means was tried here to secure a reversal of the order for his banishment, but without avail. His family is not included in the order.

Perhaps some relief may be obtained for M. Isa in Beirut. The place to which he is to go is about seven or eight hours from Sidon. He has a brother living there. The Beirut Mission has a school, if not a church, in the village, *i. e.*, Marjairim.

You have better opportunity of getting the news from Armenia than we. The fact of a terribly cruel massacre is no longer doubted, and the missionaries of Marash and Aintab are in about as unenviable a position as those of China. All news from that quarter is promptly suppressed by the authorities. Money is so scarce in the capital that an order has come suspending the pay of most or all of the Government employes, in whole or in part, for two or three months. Secret police have been appointed here to report any seditious conversation or conduct.

We know that the kingdom is coming, and that nothing can hinder the fulfillment of our Lord's plans. Our only hope is in prayer to Him who can stay the hand of proud rulers and deliver His people from their power.

SUADIA, SYRIA.—Rev. Josiah Dodds has kindly sent us the following extracts from

private letters recently received from his children in Suadia. Mrs. Dodds writes:

On his return from Antioch, Rev. R.<sup>r</sup>J. Dodds preached here, and dispensed the Lord's Supper. A happy, helpful communion season it was. Two men came out and united with us. One of them was our servant Georges, who took this step in the face of opposition and persecution. Last summer the priest publicly warned and threatened him. He told him he must not attend the Protestant services, nor let his children go to our school; consequently the people boycotted him, and ruined his business. He had been doing very well as a barber, etc. He was, and is, highly respected by the natives. To be willing to become a servant was a step down in the eyes of some, but he seems to be content and happy. The priest, once his warm friend, now wraps his robe more tightly about him, and passes him by unnoticed. He says he does not care now. He wants to follow the Lord Jesus Christ, and is not afraid of man.

\* \* \* Our servant Georges is having a trying time in his own home. He and his wife have always been very happy together; but since he became a Protestant she and his mother have risen up against him, and abuse and accuse him. They say he has "disgraced them, and now the neighbors will have nothing to do with them." He has learned to read the Bible in the last two years. His wife says "she was delighted when he began to read the Bible, for then he stayed home at nights, quit drinking" (intemperance is the curse of this valley), "and was better to them than before, but now has brought such disgrace on his family; he could just take the children and go; she would not put up



with it." Yet she says, "He does not scold, nor do anything bad, only he just sits and reads his Bible." Poor woman, she does not know that it was the reading of the Bible that made him a better man, and a kinder husband and father. Is it not enough to try the patience of any man to come home at night, and his wife and mother—naturally two bright and pleasant women—sit off and never speak to him unless to abuse and reproach him? But he seems more cheerful yesterday and to-day. Our prayers are poured out to God for him daily. Oh, that the Church at home would continue to pray to God for a blessing upon these and all others who are persecuted for Christ's sake.

Mr. Dodds adds: Our communion was a joy and gladness to hearts heretofore trammelled by superstition. Two new members were added—but, best of all, the brethren themselves have suggested that we all meet in their several houses day after day to pray for a special outpouring of the Spirit on those who are specially tempted and tried, and for the spread of the work among some who are somewhat aroused. For this we thank God and take courage. It costs much to become a Christian in Syria.

CYPRUS.—Rev. R. J. Dodds, who visited Cyprus in the beginning of the year, speaks of the work on the Island as in a more hopeful condition than at any former period in the history of the Mission. In view of the many discouragements that have marked our missionary operations there, this is very gratifying intelligence. Mr. Dodds says: "M. Daoud is well and in excellent spirits. He sees his work growing in favor with the people, although they are afraid

to assemble at the church. The village people receive him very gladly and listen to his preaching with delight. All the spirit of persecution seems to have died away." Here is a promising field for an ordained minister, who is willing to consecrate his energies to the service of the Lord. The young people who several years ago agreed to pay the salary for a term of five years, continue to make weekly offerings for this purpose, and to pray the Lord of the harvest to thrust forth a laborer. They are ready to implement their engagement. Their faith, however, is on trial.

NEW HEBRIDES.—*Quarterly Jottings* for January contains the following information in regard to the work at some of the Mission stations:

Letters, dated August, say that the work on the Island of Epi (population 10,000), under the devoted labors of Revs. R. M. Fraser and T. Smail, has had a great impetus lately. The Christian natives have grown "in the love of Jesus," and last April Mr. Fraser baptized 48 adults out of a candidates' class of 118. These were added to the already large membership of the church.

In a letter published in the *Presbyterian Monthly*, Melbourne, Mr. Fraser says, in reference to the observance of the Lord's Supper a short time before he wrote: We have not yet had any such blessed meetings on Epi as the two we had on that Sabbath. Exactly 100 sat down to the communion, but the audience would number 450. It was delightful to see people from three tribes sitting together at the Lord's Table, and more delightful still to feel that many there were realizing by faith the body broken and the blood shed

for them, and with humble joyfulness remembering the Lord and renewing their vows to Him. In the evening, after the baptism of two children, the meeting was thrown open, that any of the church members might give an exhortation or engage in prayer, as they felt inclined, using the language or dialect they could most freely express themselves in. Six or seven spoke so suitably, lovingly and Christ glorifyingly that we doubt not they spake as they were moved by the Holy Ghost. It was a little pentecostal like to hear Christ extolled and recommended in *four tongues* in that one meeting.

Mr. Michelson writes from Tongoa that on August 26th, at the first communion service held since his return, there sat down 100 native communicants, and a church packed full of attentive hearers. The weekly meeting for Bible study numbers about 171, of whom "many came with pencil and paper in hand in order to take notes."

INDIA.—The following facts, in regard to the Foreign Mission work of the Presbyterian Church in Ireland, are taken from an appeal published in the January number of the *Missionary Herald*:

During the five years from 1888 to 1893 the communicants in our Indian Mission increased from 353 to 441, and the baptized members from 1,653 to 1,863, while 680 persons were baptized during the five years, of whom 170 were adults. In Bor-sad, with its out-stations, there were, at the close of 1893, 472 baptized persons; in Ahmedabad and its stations, 457; and in Anand, with its stations, 452. The good work has been going on steadily during the past year. In the October *Herald* an account was given of a young convert, of the goldsmith caste, who had given up much

for the Gospel, and who in the midst of persecution had stood his ground firmly, answering his father's tears and entreaties with the simple, earnest words, "Father, you, too, ought to become a Christian." He is only one of many who have been received into the Church by baptism during 1894. Nearly 4,000 children attend our schools, and all of them receive careful religious instruction; while from our eight principal stations as centers the Gospel has been proclaimed to many thousands, some of whom probably never heard even the name of Christ before.

CHINA.—The same appeal says in regard to their work in China:

Within the last few weeks, as every one knows, our work in China has been brought practically to a standstill by the outbreak of war between that country and Japan. Up till the time that our brethren were compelled to leave their posts in the interior, the good work had been progressing rapidly. We were able to report to last Assembly that at the close of October, 1893, there were 855 baptized persons in connection with our Mission, of whom 345 had been baptized during the year; there were also 33 native Christian agents. Since that time the numbers have largely increased. 57 were baptized, for instance, by one of our missionaries on a single journey in Manchuria. Many of these converts have most interesting stories, as the readers of the *Herald* know, and not a few of them have already become enthusiastic missionaries to their friends and neighbors. We read, for instance, of one man bringing six of his neighbors, and of another bringing four, as candidates for baptism.

Our three medical missionaries in China

have also had great encouragement in their work; more than one case has occurred of patients in our little hospitals being led, by the instruction there received, to decision for the truth. Already there is a *Mission Presbytery*, of which a number of native elders are members, taking an intelligent interest in all the proceedings, which of course are conducted in Chinese; and as there are already several large congregations of converts, we hope soon to hear of native pastors being ordained over them, and thus of the foundation being laid of a self-supporting, self-governing native church. One of these native elders has given \$100 for the support of a preaching station in a town at some distance, and this is but one fact out of many which show that our converts are awakening to feel that their money, as well as their lives, are the Lord's.

AFRICA.—The area of West Africa, lying within the tropics, covers about a million and a half square miles, and the population is estimated at 37,000,000. Frightful degradation is wrought by strong drink; it is said that rum is being taken into the country in the proportion of 70,000 gallons for every missionary. Yet the results of Christian Missions are cheering. The Scriptures have been translated into thirty-five dialects or languages; and some knowledge of the Gospel has reached about 8,000,000 people.—*Missionary Record*.

#### AT HOME.

SELMA, ALA.—There are 258 pupils enrolled for the month of January.

The severe cold weather has caused much suffering among the colored people. Notwithstanding this the attendance has been very good. This is partly due to the fact that many of them are made very much

more comfortable at school than they could be at their homes. An old auntie whom we called to see said to us, "Thank God, I've kivers enuff!" Hundreds of the colored people would think they were exceedingly fortunate if they could say the same.

On January 23d we had a crowded house to listen to a lecture on India, given by Miss Anderson, a returned missionary of the U. P. Church. They listened attentively, and were much pleased with the views of Indian scenes and customs. We wish we could have some of our own missionaries or our Northern friends visit the Mission.

M. J. McCARTNEY.

DENISON, KAN.—Resolutions of the L. M. S. of North Cedar Congregation on the death of Mrs. Jane M. Kevan:

As a society we are called upon once more to mourn the removal by death of one of our members. Mrs. Jane M. Kevan, after a long period of weakness and patient suffering, passed away to her eternal rest on May 26, 1894. During the many years of her connection with the society she proved a useful and interested member.

She was a loving wife, an affectionate mother, and a faithful member of the Covenant Church. At all times her heart yearned for the peace and prosperity of Zion. In the home, in the church and in the society her familiar face is missed, but what is our loss is her eternal gain.

As a society we feel the loss of a faithful worker, but in humble submission we bow to the will of a kind Father. We bear cheerful testimony to her Christian character, and pray God that we may be excited to greater diligence, watchfulness and zeal. We extend our kindest sympathy to the bereaved family and friends, and commend them to the Spirit of God who is present to help in time of trouble.

MRS. WM. LITTLEJOHN,  
MRS. ALICE BRAUM,  
MISS MARY MANN,

*Committee.*





## MONOGRAPHS.

## MERSINE C. E. SOCIETY.

Every one will readily recognize the central figure in the accompanying picture as Miss Linnie Metheny, and standing to her left is her sister Janet.

The society was organized by Miss Linnie in December of 1892. She was then only thirteen years of age, and had never been in a C. E. meeting, but received her inspiration by reading of the work at home. Great credit is due to her for the work she has done; when the society was organized the girls knew nothing of what an organization meant. They would quarrel as to who should be the officers. They had to be taught how to do every little thing. She labored away when many an older and more experienced person would have given up.

This society will compare favorably with the societies of the Church at home. A very pleasant and, I trust, profitable meeting is held every Tuesday evening.

The girl sitting to Miss Linnie's left is the president of the society. She came into the school eight years ago, a wild fighting little girl, but the Gospel has had its influence, and she is now an earnest Christian young woman, and a teacher in the school.

There are in the society Arabs, Greeks, Fellaheen, Armenian, and Chaldee.

The little girl standing to Janet Metheny's left has not, so far as we know, a living relative. She does not know her father's name. She is a Fellaha, and was brought to the school by a native convert, about seven years ago.

The girl sitting on the left end of the

seat is Zahra Ibraheem, and the one sitting on the right end is her sister Sophia. These names are familiar, as they are the two girls the Government have been trying to take from us. They are both Christian girls and have been baptized.

We hope the societies at home will remember the one in Mersine in their prayers. We ask prayer especially for the associate members.

JENNIE B. DODDS.

*Mersine, Turkey.*

## OUR MISSION SCHOOLS IN TURKEY.

Americans have no schemes of territorial acquisitions from Turkish domains, and, never meddling with political matters, have ever been the best friends and benefactors of Turkish peoples. On account of the uncivilized state of Turkey, all the European powers reserved extraterritoriality with its accessories and corollaries, and reside here not by privilege, but by right purchased with fearful carnage and much treasure, in saving Turkey from destruction.

Americans, with the most pacific motives, have done, however, a fair share of beneficence in establishing free schools in many parts of the empire, which have had a civilizing influence. Kamil Pasha, late Grand Vizier, visited the Reformed Presbyterian schools among the warlike and rebellious Ansairia of North Lebanon. He declared, in his report to Constantinople, that they never had civilized this people with fire and sword, and never could. He remarked, "It is significant that an officer of the government must have a military escort in order to visit these regions,

but the missionaries go alone wherever they wish, and are unmolested. The American schools are the only civilizing influences ever brought to bear on these peoples." So far from the influence of the missionaries tending to excite sedition, rebellions have ceased among the Ansairia since the schools were opened among them. However, since the present Turkish ministry came into power, an effort was made to close all foreign schools by means of a general order, although no provision had been made for replacing them by others.

The British Minister interposed as one of the signatory powers which had oversight of the framing of the law, refused to allow the promulgation of the order, and compelled the Turks to withdraw it; would not allow the law to be discussed, reminding them it was their duty to *administer* not *change* the law, and gave as a legal decision from the Embassy, in substance:

I. No British school may be closed for any reason whatever, without the knowledge and consent of the British Embassy.

On their asking to close such schools as had no official permits, a thing not before required, it was replied—

II. No British school complying with the law may be disturbed.

When the exclusion of Moslems was urged, the reply was—

III. Missionaries cannot be required to refuse Moslems asking admission to their schools.

That ended and closed the incident once for all so far as British schools are concerned.

Hon. Oscar S. Straus obtained, by his wise management, a vizierial order, which officially recognized as regular and legal all schools opened prior to the order. But,

oh, sad day for Americans, when Minister Straus left Constantinople. Scarcely had he gone when the Turkish authorities utterly disregarded all their promises, and began a course of action threatening some teachers, imprisoning others, fining others, and deporting others from their homes; intimidating school children and their parents, and also prohibiting people from coming to our preaching, and thus closed more than forty schools. They thus rendered the Berlin treaty *nil*.

Last March the Governor-General of Adana sent a false charge to Constantinople, accusing Rev. Dr. Metheny, of Mersine, of detaining some twenty Moslem girls in school against the will of their parents, with the intention of sending them to America. The official method is to inclose and send under seal a copy of a charge against a foreigner. But Minister Terrell *telegraphed* the charge, asking "Are you detaining children in school against the wish of their parents? If so, deliver them up and write me the facts." (Signed), Minister Terrell.

Imagine the mischievous effect of such a telegram, and the evil of such a principle carried out in this land. From that day to this the Adana officials boast that Minister Terrell is with them and against Americans. Another Governor has since come to power in Adana. A few days ago he with fourteen men, unannounced and without any notice, entered the American domicile, occupied by three American ladies, one Swiss, and one Greek (no gentlemen connected with the Mission of the A. B. C. F. M. reside in the city at all), and their pupils of the girls' seminary. Notwithstanding the protest of the ladies, they walked upstairs into their private sitting-room, and through the



house. They came, they said, to visit the school. The Colonel of the troops has been made school inspector. They did no violence, it is true, but it was a brazen violation of politeness as well as of treaty, for which he should be immediately removed from office and fined too. But nothing has been done to him. Emboldened by this success, he sent, some four weeks ago, a verbal message by Rev. J. C. Martin, a British missionary: Tell Dr. Metheny from me that unless he deliver up the girls peaceably I will go to Mersine with soldiers, break open his house and take them by force. Consul Gibson, of Beirut, having promptly reported him to Constantinople, for this threat, our Minister there again sent an *open* telegram: "Surrender the girls, if Turkish subjects, to the proper civil authorities."

As every pupil in school is here by the free will and act of their parents, and as Moslems have a right to put their children in our schools, which are recognized by special vizerial order, it is a grievous wrong thus to go back on the declarations of the U. S. Legation, as well as the English and other Embassies' interpretation of the school law.

The right of Moslem children to attend our schools has never been called in question till of late. For 41 years they have enjoyed this privilege, during which time hundreds of them have been educated in our schools. The demand for certain girls was at first made on the score that they were kept *in opposition to the wish of their parents*. This Governor now says: "I will not allow Moslem children to be in Christian schools." But the telegram of the U. S. Minister goes a step beyond this and gives the local authorities a hint that

they only need to demand any child as a Turkish subject, and they will be sustained. This of course means the destruction of all Mission work in the empire, so far as Americans are concerned. Having successfully destroyed all our Mission schools except those in our domiciles, while the English and others go forward, they now propose to attack all that is left us and have begun on our domiciles. As a sequel to this case—or I should say the next stage in its development, for only God knows what the end will be—the Governor, on receiving orders (I *suppose*) through the U. S. Legation, not to violate the American Mission in Mersine, sent his dragoman to the consular agent in Mersine, denying that he had ever made the threat to do so; that the gentlemen must have misunderstood him. So false was this that he said the same thing twice over to Rev. J. C. Martin, a Canadian working under the A. B. C. F. M., having asked him to come back a second time purposely to repeat his message. This was done in Turkish, which is the language used by Mr. Martin in Mission work. A few days afterwards Rev. Mr. Dodds, missionary of the Reformed Presbyterian Board in Mersine, went and had an interview with the Governor, when he again repeated his threat in Arabic, the language used and understood by the Mersine missionaries. A few days later he sent his dragoman ostensibly to call on the American ladies in Adana, and in the course of the conversation asked one of them if she knew what answer Dr. Metheny would send to the Governor's message. She replied that Mr. Dodds had already brought the answer—that he could not answer a verbal message. Yet this very same dragoman, who sat by and heard this threat

three times repeated, is sent to deny that it was ever made. And this is the kind of testimony that is received at Constantinople. To show that there is an intention to do just that very thing if this let-alone policy of the United States is continued, I mention that a similar threat was made with regard to the boys' school in Latakia, about two weeks ago. They also threatened to deport the native teachers, some of whom have been there for fourteen years. One old man was arrested and sent to Beirut under the escort of a soldier (whose expenses he had to pay, by the way). When taken before the Governor, he was asked if he was not teaching in the American schools. He replied that he was not; that he had not been in their employ for two years; but that if they asked about his religion, he was a Protestant. When they heard that he was not in the employ of the Americans they accepted bail for him and allowed him to go to a village.

The acceptance of the gospel of peace is the only thing that can bring peace to the peoples of Turkey and all other lands. Christ said, "Ye know the truth and the truth shall make you free." All efforts to close out His light from the peoples must sooner or later fail. The best course of action for all governments concerned (and all *are* concerned), is to secure to all peoples the civilizing light of the Gospel of Him who is Prince of the kings of the earth, the Saviour of sinners.

DAVID METHENY.

*Mersine, Asia Minor, Jan. 8, 1895.*

DR. PATON, OF ANIWA.

The enemy of souls will always find men to oppose the work of the Lord, especially when it promises to be successful and so

interfere with the progress of his dark kingdom. Dr. Paton, who, during a brief visit to this country three winters ago, labored so earnestly and untiringly and at such personal sacrifice in behalf of missionary work in the New Hebrides, has made the devil very angry. We congratulate our beloved brother. It is his privilege to say, with the great apostle of the Gentiles: "A great door, and effectual, is opened unto me, and there are many adversaries." The newspaper articles that have appeared in the United States and Canada under such headings as "Dr. Paton's Phantom Ship," "Dr. Paton Condemned by His Own Church," "Missionaries Need to be Looked After," etc., are not worthy of notice and can do no harm. They were in all probability written, or at least inspired by Ruthven, that polished scoundrel and impostor, who came from Australia some three years ago, and under the guise of a gospel minister and an accredited representative of missionary work on the Islands, found his way into many churches, but was at last detected and sent to prison for obtaining money under false pretenses in Buffalo, N. Y.

The following letter is an admirable refutation of the slanders and reproaches that have been cast upon the character and work of this trusted servant of the Lord:

PRESBYTERIAN CHURCH OF VICTORIA.

Assembly Hall, Collins Street East,  
MELBOURNE, 4th December, 1894.

DEAR DR. PATON:

Since your return from Great Britain and America we have learned with much regret that you have been made the subject of grievous misrepresentations concerning your position and mission in these countries as representative of the Foreign

Missions Committee of the Presbyterian Church of Victoria. We are all the more pained on your account, because we should have thought that your good name and untiring and self-denying labors in the cause of Missions would have been sufficient protection against any such slanders as have been issued. Under these circumstances, we desire to express our sincere sympathy with you, and to assure all concerned that you have the perfect confidence of your committee and also of our Church, as was shown by the enthusiasm of your reception at our General Assembly last month, and by the satisfaction expressed on all hands over the report you presented of your tour in Great Britain, Canada and America. It is quite true that during your absence, while you were pleading in Great Britain for funds to maintain a new Mission ship, a motion was tabled in our Commission of Assembly last May declaring that the scheme for running a new 'Dayspring' had not then been finally sanctioned by our Church, and that you should not commit us in your pleadings, but that motion was lost in favor of another, which referred the whole matter to our F. M. Committee for investigation. The result of such investigation has been that the Committee has unanimously approved of the scheme in question, and so has our General Assembly. In this connection it may be stated that our Assembly has simply proceeded on lines laid down some ten years ago, when you were commissioned to visit Great Britain for the purpose of raising funds to build a vessel, and your success then has been followed now by the raising through you of sufficient money for the vessel's maintenance, a result which has given satisfaction to all and called forth an expression of gratitude from our Assembly.

We therefore hope you will not be disturbed by the misrepresentations that we have alluded to, and our fervent prayer is that you may be long spared to continue in the service of our Church, where, it is needless to say, you are honored and beloved by all.

On behalf of the Foreign Missions Committee, we are, with kindest regards,

Yours very faithfully,

(Signed) JAMES GIBSON,

*Convener.*

ANDREW HARDIE,

*Ex-Convener.*

M. MACDONALD, D. D.,

*Ex-Convener."*

We do not expect that the papers which published the slanders will publish the foregoing defense. There is no sense of justice in slanderers. We simply commend to them a careful reading of Ps. 15:1-3.

#### ALEXANDER PEDEN.

"O my heart is weary, weary  
Of these cruel killing times,  
When to serve our Saviour freely  
Is the worst of human crimes!  
O my heart is weary, weary  
Of this red rule of the sword!  
Earth is grown no home for Peden;  
Take me to Thy home, dear Lord!"  
—*Professor Blackie.*

The name of Alexander Peden is to-day more widely known and his memory more revered and savory, especially among the common people, than those of any other of the Covenanting ministers of the seventeenth century. For the period of twenty-three years he was either a prisoner or a wanderer in the wilds, his being indeed "the voice of one crying in the wilderness." There are few of the most secluded glens and desert moors in the south and west of Scotland which are not associated with his name, and his hidings and miraculous escapes there from the enemy are still



familiar to the country people, and are frequently spoken of among themselves and the places pointed out to strangers. His memory, therefore, is kept more green among the peasantry than those of even Richard Cameron or James Renwick, with their bright but brief careers and tragic deaths. The gift of prophecy, too, with which Peden was so generally credited in his day, and which is still largely believed in by the country people, has given him a wider and a more lasting fame than any of his contemporaries have attained to. Although there can be no doubt at all that many of what have been published as "Peden's prophecies," and which were collected by the credulous though pious Patrick Walker, were never uttered by him, yet it seems impossible to deny that if not gifted to foretell future events, he was more far-seeing than all other men of his time, even than the rapt and devout Richard Cameron, also credited with the gift of prophecy. And yet who shall say that, when driven from the dwellings of men to make their abodes in moorland solitudes and lonely mountain fastnesses, their converse being mostly with heaven alone, wrestling with God in prayer, watching for their lives and fleeing from their enemies, that the Holy Spirit did not endow their mental vision with some power to pierce and penetrate the future to a certain degree, to sustain and keep them from altogether sinking under the sea of troubles which came surging in upon them so furiously and for so long a period of time; and that when they rose from their knees, after being long in prayer to God, they had not something more than a mere "comfortable persuasion" given them of Sion's deliverance. One of the greatest thinkers of the century (Samuel Taylor Coleridge) seemed

to think with us on this subject, and this is what he said: "It is impossible to say whether an inner sense does not really exist in the mind, seldom developed, indeed, *but which may have the power of presentiment*. The eye can see an object before it is distinctly apprehended; why may there not be a corresponding power in the soul? The power of prophecy might have been merely a spiritual excitation of this dormant faculty. Hence you will observe that the Hebrew seers sometimes seemed to require music." Good old John Howie, of Lochgoin, author of the *Scots Worthies*, is most sensible on this subject. Thus, in his best written work, *An Alarm to a Secure Generation*, he says: "Although these things are now made to stoop or yield to the force of ridicule, the sarcasms of the profane and the fashions of an atheistical age and generation, yet we must believe and conclude with the Spirit of God, that the secrets of the Lord have been, are and will be with those that fear Him."

Alexander Peden was born at Auchincloich, in the parish of Sorn, in the year 1626, just one year after the accession to the throne of King Charles I., a time of unrest and of the passing of measures which were entirely subversive of the Presbyterian order of government in the Church, for in 1618 the General Assembly, presided over by the Archbishop of St. Andrews, supported by the other prelates and the nobility, passed five acts most obnoxious to the Presbyterians, and Charles at once set himself to carry out all the evil designs of his father, with an equally high hand and with far more ability and astuteness. Peden thus came into the world in troublous times, and left it, as we shall see, in times more troublous still.

Where he was educated for the Church is not known with certainty, but there can hardly be a doubt that he studied at the University of Glasgow, distant from Auchincloich about twenty-five miles. For a while he acted as schoolmaster, session clerk and precentor at Tarbolton, little more than two hours' travel from his birth-place. Sergeant Nisbet, who knew Peden personally, relates how that when he was about to receive license to preach, a vile scandal was brought against him by a base, bad woman. He was, however, fully freed from it by the confession of the guilty parties, he having spent the previous twenty-four hours in wrestling with God in prayer. The whole case is related at length in a well-written pamphlet by Mr. A. Duncan, evidently a clergyman, who, though living and writing after Mr. Peden's time, had conversed with numbers who had personal knowledge of all the circumstances of the case, of the confession of the guilty plotters against the innocent man, and how Peden declared that the woman would "make a miserable end," and how, afterwards, "she came to the same spot of ground where he had continued so long a time praying, and made away with herself." Peden also said: "Because of this surfeit of grief that she has given me, there shall never one of her sex come to my bosom." Accordingly, he never married.

Having received license to preach, Peden was soon after settled as minister of New Luce, in Galloway, a parish which some twelve years before had been separated from the ancient parish of Glenluce, and here he continued for three years, until, in 1663, he was ejected from his church by the Act of Glasgow, called *The Drunken*

*Act*, where Bishop Burnet tells us that "the members of the Council were all so drunk that they were not capable of considering anything that was put before them, and would hear of nothing but the executing of the law without any relenting or delay." The Act passed was that all ministers who had been ordained since the year 1649 should receive "Collation," or admission from the bishops of their several districts, or should be compelled to remove from their parishes and Presbyteries, and that they should then cease from exercising any part of their ministerial office, and that none of the parishioners should repair to them, under pain of being punished as frequenters of private conventicles and meetings.

Although we know little of Peden's work and manner of life in his secluded parish, afar among the solemn-looking hills, with the lone blue sea glittering, gleaming and moaning away to the west; yet this we know—he was greatly beloved by his people; for when he preached his last sermon to them in his little church there was sore weeping and sobbing among them, the affecting service being prolonged until the shades of night began to fall; and when at last the parting must take place, all narrators agree in this, that he closed the pulpit door behind him, and taking up the pulpit Bible he gave three hard knocks upon it therewith, saying three times over, in firm and solemn tones, "I arrest thee in my Master's name, that none ever enter thee but such as come in by the door as I have done." And, account for it as we may, it is certain that neither curate nor indulged minister ever entered it for the next twenty-five years, when, after the Revolution, the pulpit was once more occupied

by one of the Presbyterian persuasion. Mr. Duncan says he had these things related to him by several old people in the parish who were witnesses of them.

After this Mr. Peden, taking his life in his hand, went from place to place, preaching, baptizing and exhorting. Early in January, 1666, a citation for his appearance before them was issued by the Council at Edinburgh, and for his non-appearance he was declared a rebel, and forfeited in life and fortune. Joining the Covenanters from Galloway, who, galled by their persecutors, had taken up arms, Peden left them at Lanark, for which he ever after bitterly accused himself, although no good could have come by his continuing with them, they being soon after sorely defeated by that savage soldier, General Dalziel, at Pentland. Peden, however, was not a man of war, like the renowned Richard Cameron.

Tradition still records many of his weary and perilous wanderings during the course of the seven years following; now in the deep Glendyne, leading up to the lonely mountains which, in all directions, stretch away from the mist-crowned heights of Wanlockhead; now in the valley of the Cree, by the shores of dark Loch Trool, or among the farm-steadings, or with the friendly lairds of Carrick. In the latter district, in 1673, he was apprehended by Major Cockburn in the house of Mr. Hugh Ferguson, of Knockdow, and being carried prisoner to Edinburgh, he was sent to and confined on the Bass Rock for five years. In December, 1678, he was brought to Edinburgh, and with sixty others, sentenced to be transported to Virginia, not to return to Scotland under pain of death. They were all sent by sea to London, Peden, however, confidently telling

them that "the ship was not yet built that would take them to America." And so it turned out, for the captain who had been engaged to carry them thither, finding that they were being banished for their religious opinions only, refused to take them on board, and the other captain refusing to keep them any longer, they were set at liberty, and found their way back to their hiding-places in Scotland in safety, the English showing them great kindness by the way. Peden, however, did not return at the same time as the others, he not returning till the summer of 1679, and just when the Covenanters—outnumbered, disunited, and betrayed—were being defeated and slaughtered at Bothwell Bridge. For safety, Peden went for a short time to Ireland, and shortly after his return he married the pious and intelligent John Brown, of Priesthill, in the wilds of Muirkirk, to the equally excellent Isabel Weir, a native of Sorn, whose lot, more even than that of her foully murdered husband, has caused more tears to trickle from the eyes than that of any other Scottish widow has, perhaps, ever done since. When the marriage had taken place, Peden is said to have taken the young wife aside, and said to her: "Isabel, you have got a good man to be your husband, but you will not enjoy him long; prize his company, and keep linen by you to be his winding sheet, for you will need it when you are not looking for it, and it will be a bloody one." And so it came to pass only four years after, on a May morning, when one of the most wantonly cruel crimes was committed by "the bloody Graham," of Claverhouse, in the shooting of "the Christian carrier," at his own door, in presence of his wife, with one terrified child by her side, a babe in her arms, and



another about to be born. Her God, however, not only supported her in that awful hour, but made her strong and bold even to rebuke and defy the human fiend after he had scattered her dear husband's brains upon the heath.

After this Mr. Peden went to Ireland again, where some of the most remarkable events of his life took place, and which he is said to have predicted, but which we have not space to relate; but the truth of which Mr. Duncan, already referred to, says "were confirmed to him when he was in Ireland."

In his latter years Peden preached less but prayed more; saying that "it was only praying folks who would get through the storm." His last sermon was preached at Collumwood, a most romantic and secluded spot on the water of Ayr, a few miles before it falls into the Firth of Clyde, at the town of Ayr. A little while before this he came in his wanderings to the grave of Richard Cameron, in the lone and wild Ayrsmoss, where weary and worn, sad at heart, and in hourly peril from the King's troops, and base informers and spies who were in search of him, he sat himself down and cried—"O to be wi' Ritchie!" Soon, however, the light of heaven—through the promised Comforter—inspired him with hope and courage—

"And Peden went his way refreshed,  
For peace and hope were given;  
And Cameron's grave had proved to him  
The very gate of heaven."

It has always been supposed, and very often said, that Peden died at Auchincloich, his brother's house, where he was born. It is true that he died at his brother's house, but this was not then at Auchincloich, that

farm not then being in his brother's possession at all, but in that of a "John Richman" (Richmond), as we have found from the most conclusive evidence. The farm where his brother then was, and where Peden died, was that of Ten-Shilling-Side, in the parish of Sorn, though close to the boundary of that of Auchinleck, and only about half a mile from Auchinleck House, the seat of the Boswells; and the cave, which was his last hiding-place, is in a rock, close to, and rising abruptly from the stream, and which is still very much hidden, and which no stranger could ever discover, the entrance being a narrow ledge of red sandstone, the pool beneath being dark and deep. Shortly before his death he was visited by that youthful and enthusiastic upholder of the Covenant, James Renwick, when a misunderstanding which had taken place between them was fully cleared up. At parting, the aged saint said to the youthful hero: "Go on in single dependence on the Lord, and ye will get honestly through, and clear off the stage, when many others who hold their heads high will lie in the mire, and make foul hands and garments."

Soon after this, finding his end approaching, and learning that his hiding-place had been discovered, he appeared one morning early at his brother's house, whose wife seeing him told him that he must go back to the cave, for the enemy would be there directly. He said that the cave being discovered, he had done with it, but in forty-eight hours he would be beyond the reach of all his enemies. He also said that bury him where they might he would be lifted again. He was then hidden as best they could in the house, and though shortly after the soldiers came and searched the

place—not finding him in the cave—they missed him, and the good, weary old man died in peace.

Peden's biographers all state that he was buried in the Laird of Affleck's aisle; but this also is an error, and no one who knows the ancient Boswell family, and their strange rock-hewn family vault, deep under the ground, will doubt that it is an error. But we have other proof. We quite well remember a very aged and a highly respectable man, named Hodge, and he unhesitatingly stated that, when a little boy, he had heard his grandfather relate that he had witnessed the lifting of Peden, standing amid a group of horror-stricken villagers. The grave, he said, was at some distance from, and south of the Auchinleck aisle. Regarding this matter he was quite positive, for he (the grandfather) saw the winding-sheet which was torn from off the body when the coffin was broken open, and being hung over a gravestone, was wafted to a considerable distance by a sudden gust of wind, though the day had previously been calm, and being caught by the extended branch of a plane tree, hung there fluttering in the breeze! From that day until the tree was blown down during a great storm, some twenty five years ago, the branch where the winding-sheet hung, the oldest people of the place solemnly declared, never bore bud or leaf more; and certainly this was the case for more than a century at least before the tree fell; and yet the branch, though withered, did not rot and fall away! That it thus stood for at least a century before it fell is no fiction, for a master builder—the late Mr. John Gibson, of Dalmellington, a native of Auchinleck—one of the most worthy and intelligent men we ever knew, who died only

last summer at the age of 84 years, told us that he remembered it in this state from his boyhood, and so had his father from his boyhood! Not only so, but the writer of this article has himself seen the withered branch, bare and shrivelled when all the others were green; held aloft to heaven, "Nature's protest against the sacrilegious crime!"

The brutal soldiers and the equally brutal commander of the party, carried the body to Cumnock, and would have hung it in chains on the gallows there, but for the intervention of William II., Earl of Dumfries, a Privy Councillor, when it was buried at the gallows foot, but which half a century later became part of the churchyard, and where, in addition to the old gravestone which covers his remains, a costly and beautiful granite monument to his memory was erected three years ago, and inaugurated by Professor Blackie in presence of fully 4,000 people, a full account of which, with a capital representation of the monument, will be found in the appendix to the second edition of the *Homes, Haunts, and Battlefields of the Covenanters*.

Of the evil and dark days in which Peden and the Covenanters "wrestled with principalities and powers, and beat them," we may now thankfully say, in the words of a poet whom we may not name, and with which we conclude—

"These evil times have pass'd away:  
The war-trump and the drum,  
The clash of arms, the battle-bray  
'Mong Scotia's hills are dumb,  
And since not now our necks are bent  
To tyrants and the sword,  
We owe it all to those who stood  
And battled for the Lord.

Yet long will patriots drop the tear  
Which pity aye will crave,  
From those who come from far and near  
To visit Peden's grave."

A. B. TODD.

*Cumnock, Scotland.*

#### MISSIONARY INCIDENTS. \*

Since we came from the mountains we have been visited by some of our old friends, the Circassians, who stayed in our house last winter. They are very bigoted Moslems, but when they want any favors they seem to turn to Protestants. The rooms they occupied last winter are now all in use, and the only accommodation the Doctor had to offer them was his waiting room. This opens to the street and they have no ingress to the school yard. A rather curious incident took place yesterday. A young Fellah from Tarsus had been stabbed some twelve days ago, and on Saturday was brought for treatment. Doctor gave him some medicine and told him to come back Sabbath morning. He was brought in an apparently dying condition by Ahmed Rejab, a tall, stout, young Fellah. Ahmed Mustufa, originally an orthodox Moslem, came and asked the doorkeeper where they should put him. He replied to take him to the waiting room. They did so, and seeing a straw bed laid him on it. The chief of the Circassians came in soon, and made a vehement protest against *their premises* being invaded. "Why," said Ahmed Mustufa, an enormous stout fellow, "that is what this place is for." The chief used some very approbrious epithets to him. Ahmed looked at him a moment and remarked, "Perhaps we had better give you

the key of the whole establishment." The pith of the situation was in the fact that all the parties in the transaction were nominally Moslems. Yet the Circassian who, with his own people, was enjoying Christian charity, was not willing that another poor wretch should share it. Afterwards the sick man was removed to another room occupied by a young German, and Saleh, the Fellah, who was baptized a few weeks ago. Doctor thought Saleh would be the best nurse, as he could talk to the man in his own tongue. When he went down at bed-time he found him trying to set the Gospel before him. Saleh is a brother of Suleyman whom you have already heard of through the *HERALD OF MISSION NEWS*. He is like him, very simple and even of more limited attainments, yet no one can do more than impart what he has.

Yesterday, too, an old lady from Tarsus was here with her two girls. She was a Fellahi. Her garments were literally tatters and far from clean. The ladies in their generosity provided her with a complete suit, but she was afraid she would take cold if she changed. They got her to go into the kitchen by the fire, and helped her to get into the new garments. As they were light colored the under-garments raised no protest, but when it came to putting on a dark jacket and a skirt of dark green cloth she thrust them away, declaring that she had always worn white—all Moslems wore white and she couldn't wear those. No persuasion could induce her to change her mind, and she preferred shivering in her old rags. I have no doubt she thought it was all a scheme to make a Christian of her.

MARY E. METHENY.

*Mersine, Asia Minor.*

\* We are indebted to Mrs. J. A. Black, Corresponding Secretary of the Rehoboth L. M. S. for these incidents.



# FACTS TO THINK AND PRAY ABOUT.

The following facts regarding the missionary activity of twenty-one different denominations in the United States have been kindly furnished to us by the secretaries of the respective missionary societies of these denominations. In each case they are based on the summaries for the last ecclesiastical year. They represent a total communicant membership of 9,324,114.

Name of Denomination.	Total No. of Churches in U. S.	Total No. of Churches Contributing to Foreign Missions Last Year.	Percentage of Churches Contributing to Foreign Missions.	Total No. Ordained Ministers in U. S.	Total No. Ordained Foreign Missionaries.	Ratio Between Ordained Ministers in the U. S. and Ordained For. Miss.	Total Membership.	Total Amount Contributed to Foreign Missions Last Year.	Average Contribution Per Member Last Year.	Number of Members One Ordained Foreign Missionary Took to Support
1. Baptist (North).....	8,162	.....	.....	9,000	159	57:1	800,000	\$485,000	\$0.61	5,063
2. Baptist (South).....	17,346	.....	.....	9,610	44	218:1	1,363,351	110,803	0.08	30,983
3. Christian.....	1,711	255	15%	1,281	4	320:1	100,000	5,414	0.05	25,000
4. Congregational.....	5,140	3,061	60%	5,003	184	27:1	542,725	705,133	1.29	2,950
5. Cumb. Presb.....	2,891	932	32%	1,708	6	285:1	184,138	24,429	0.13	30,690
6. Disciples.....	7,246	1,806	25%	3,897	27	144:1	641,050	73,258	0.11	23,743
7. Ev. Luth. (Gen. Coun.).....	1,832	.....	.....	1,094	8	137:1	315,658	16,982	0.05	39,457
8. Ev. Luth. (Gen. Syn.).....	1,491	.....	.....	1,088	10	109:1	169,689	56,994	0.34	16,969
9. Free Baptist.....	1,537	585	38%	1,338	6	223:1	82,694	31,725	0.38	13,782
10. Ger. Baptist Breth.....	650	158	24%	2,300	4	575:1	65,000	3,225	0.05	16,250
11. M. E. (North).....	24,535	23,000	93%	16,800	220	76:1	1,397,439	568,904	0.41	6,352
12. M. E. (South).....	13,185	13,135	99%	5,487	46	119:1	1,345,210	244,735	0.18	29,244
13. Presb. (North).....	7,387	4,947	67%	6,641	208	32:1	895,997	841,553	0.94	4,308
14. Presb. (South).....	2,713	1,940	60%	1,319	50	26:1	199,167	137,337	0.69	3,983
15. Prot. Episc.....	5,724	2,615	46%	4,300	88	49:1	570,000	238,102	0.42	6,477
16. Ref. Ch. in U. S.....	1,591	.....	.....	923	5	184:1	216,436	31,791	0.15	43,287
17. Ref. Ch. in Am.....	589	494	84%	595	24	25:1	98,882	106,571	1.08	4,120
18. Ref. Presb.....	119	.....	.....	109	5	21:1	9,787	19,255	1.97	3,594
19. U. B. in Christ.....	4,188	.....	.....	1,649	58	28:1	208,452	29,665	0.14	3,594
20. United Presb.....	939	769	82%	833	28	30:1	104,058	112,315	1.08	3,716
21. Wesley Meth.....	652	.....	.....	300	2	150:1	15,106	4,000	0.26	7,553
Totals.....	109,618	.....	.....	75,275	1,186	64:1	9,324,114	\$3,847,191	\$0.40	7,862

*Think!* Forty cents was all that the average church member in the United States could spare last year out of his abundance to send the Gospel to the uttermost part of the earth! It took 7,862 church members to support one ordained foreign missionary last year! We have only given one sixty-fourth of our ordained ministers to carry the good tidings of great joy to the half that have never been told of Jesus' love!

*Pray!* "Lord, what wilt thou have me to do!"

*Tell it out!* Awaken Christians everywhere to their duty!—*Student Volunteer.*

## EDITORIAL NOTES.

—The *HERALD OF MISSION NEWS* is very much indebted to some subscribers, who, deeply interested in the cause of Missions and wishing to help on the work, have not only sent forward renewals for 1895, but lists of new names. Those who are in arrears for 1894, probably in many instances through thoughtlessness, should at least remit what they owe. No one is under obligation to subscribe for the paper, but having done so, he is legally and morally bound to pay for it, until he orders it discontinued.

—Special attention is called to a monograph on "Our Mission Schools in Turkey," in which Dr. Metheny draws a vivid picture of the determined efforts of the Turkish authorities to put an end to missionary work. The U. S. Minister to Turkey is either incapacitated for the high position he has been chosen to fill, or so completely out of sympathy with Christianity, that, instead of advocating and insisting on the rights of missionaries, he throws the whole weight of his influence on the side of the enemy. There is no doubt that the Mediator will overrule all these commotions and agitations for the advancement of His cause, but He will do this in answer to the prayers of His people. As Dr. Metheny says in a private letter, "God will not be thwarted." And then, after urging us to see the President, if possible, and lay the whole question once more before the Department of State, he says: "Do not be disappointed and especially do not be cast down, for we are sure we have access with less formality to One Whom the Father always heareth. His mediation never fails. We are trying to fill His ear with our pe-

titions. I believe 'we have the petitions we desired of Him' already, however it may appear outwardly."

Attention is also called to the story of Isa Haurani's banishment, showing that the same spirit of evil is at work in all our Mission fields.

—Rev. Dr. and Mrs. Martin, representatives of the Irish and Scotch churches, arrived on Saturday, January 5th, at Alexandria on the way to their Antioch home. Our young brother, Rev. W. M. Nevin, who had accompanied them as far as West Kirby, Cheshire, England, was detained there by the sudden illness of his wife. We are glad, however, to learn through the *January Covenanter* that "the news from Mrs. Nevin continues to be of a very encouraging kind, and that we are permitted to look soon for her perfect recovery and fitness for traveling to the missionary field."

—It gives us pleasure to be able to present our readers with a picture of a Christian Endeavor Society in Mersine, Asia Minor. Miss Linnie Metheny set her heart on having a society; young, and with no experience to guide her, she persisted in her Christian Endeavor, until success crowned her efforts. The meetings, as Miss Jennie B. Dodds tells us, are very interesting and some of the girls are doing good work. "How I long," she says, "to be able to talk to them in the Arabic. It is not satisfactory to speak through an interpreter. I could do so much better, if I could talk to the associate members once in a while alone about their condition. I do enjoy seeing the spiritual growth of these girls."

—On New Year's Day we received from

some one, whose name is unknown to us, the following letter :

“DEAR SIR :

Enclosed please find fifty dollars to be used in the Lord's work, wherever you think it most needed. I make this thank offering to my Saviour, who has done so much for me; and, as I look back over the past year and remember God's mercies to me and mine, I could wish that my offering were a thousand times the amount.

My desire is that this may arouse some others to do more for Him and that we may not only pray, 'Thy Kingdom come,' but do what we can to usher in His Kingdom.

A COVENANTER.

This money has been handed to our Treasurer, Mr. Walter T. Miller, to aid in liquidating the debt incurred by making necessary repairs and alterations in the Lower and Upper Houses in Suadia. At the request of Rev. J. Boggs Dodds we thankfully acknowledge the following contributions to Repairs on the Upper House:

Miss Mattie R. Wylie.....	£2 0 0
Miss Willia Dodds.....	4 0 0
Dr. J. M. Balph.....	5 0 0

Latakia.

Rev. J. Boggs and Mrs. Dodds....	6 0 0
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Suadia.

£17 0 0

The friends of the Mission will please remember that this work has been done by the authority of Synod and that many hundred dollars are still needed for that purpose. Surely there are twenty men or women in the Reformed Presbyterian Church who would like to give fifty dollars each as a thank offering at this season of the year.

—Early in the same month we received from a young man, a member of 2d New

York, the sum of fifty-two dollars, 8th semi-annual payment on a five-year pledge of two dollars a week for the work in Suadia.

—A letter dated January 3, '95, was duly received from Mrs. Betsey H. Morse, of Danville, Vt. Mrs. Morse, who tells us that she is now “on the verge of her 92d year,” and that her “eyes are failing even with the oldest glasses she can procure,” has been a subscriber to the *HERALD OF MISSION NEWS* from its first issue, and seems to be a devoted friend of missionary work. Every year she sends, with her renewal, a donation of fifty cents to the Indian Mission. If the rich were to make their offerings in the same spirit and with equal regularity, there would be no lack of funds to carry on the Lord's work.

—The following contributions for the Foreign Missions were sent to the treasurer last month through the *HERALD OF MISSION NEWS*:

Rev. Isaiah Faris.....	\$2.85
Vernon, Wis.	
Lisbon Cong., Rev. Wm. McFarland	\$35.00
Flackville, N. Y.	

—A few days ago the mail brought us a letter from Miss Mary E. Wilson, of Newburgh, N. Y. It covered twelve dollars and fifty cents, the fourth quarterly payment of fifty dollars promised by the Y. P. S. C. E. of the First R. P. Congregation in that city towards the work in Syria.

—At the close of prayer-meeting on the last Wednesday in January, a young man handed us the following letter, with the remark, “it is from a friend of mine:”

DEAR SIR :

Inclosed please find \$40.00 for Christ's work in the Missions of the R. P. Church.

Please forward five dollars of this to Mr.



Nathan Feinberg, the first to embrace the faith of Christ in the Mission of the Covenant to Israel.

I learned of his losing his situation on account of his taking Christ to be his own personal Saviour, I therefore wish him to receive these five dollars to strengthen his faith in Him who is the Holy One of Israel.

The remaining \$35.00 I ask you to divide among the following Missions as their need requires:

Foreign Missions,  
Southern Mission,  
Indian Mission,  
Chinese Mission,  
Mission of the Covenant to Israel.  
ONE TRUSTING IN CHRIST.

The money has been distributed according to the instructions of the donor.

—The same evening a member of Second New York gave us, as he has done for many years, five hundred dollars for the school work in Syria. This offering has been paid into the Foreign Mission treasury.

—Since our last report the ministers of the church have made the following payments towards the salary of Pastors' Missionary:

Rev. T. P. Robb.....	\$20.00
Linton, Ia.	
Rev. G. B. McBurney.....	5.00
Avery, Ia.	
Rev. D. H. Coulter.....	15.00
Winchester, Kan.	
Rev. S. G. Shaw, Ph. D.....	15.00
Walton, Ia.	
Rev. T. H. Acheson. ....	10.00
Hopkinton, Ia.	
Rev. Wm. McFarland.....	5.00
Flackville, N. Y.	
Rev. W. M. Glasgow.....	5.00

Rev. George Kennedy .....\$15.00  
Beaver Falls, Pa.

Rev. D. C. Faris..... 5.00  
W. Barnet, Vt.

Brethren who have not yet paid for a second year will please bear in mind that the money is now due. Those who have not subscribed to the fund are invited to share with us in this privilege.

—The elders have also made the following payments towards the salary of their missionary:

Mr. Robert Wylie.....	\$3.65
Harlansburgh, Pa.	
Mr. M. G. Euwer.....	3.65
Parnassus, Pa.	
Mr. R. G. Robb.....	4.00
Sharon, Ia.	
Mr. James Mann.....	3.65
Vernon, Wis.	
Mr. Wm. Brown.....	5.00
3d New York.	
Mr. James Scott.....	5.00
Primrose, Pa.	
Mr. Thompson Moore.....	3.65
Mr. G. R. Miller.....	3.65
Mr. I. M. Aikin.....	3.65
Mr. T. G. Graham.....	5.00
Olathe, Kan.	
Mr. J. H. Graham.....	3.65
Wyman, Ia.	
Memorial to the late Jas. R. McKee..	15.00

One of the elders in forwarding his subscription and those of his associates, as well as money for missionary purposes from members of his family, says: I can assure you our prayers go with these contributions. Will not all the elders of the church unite in this service? It would certainly be spiritually helpful to them and an inspiration to the people entrusted to their pastoral oversight.

—The following contributions have been paid in by the young women of the church towards the salary of their missionary for a third year :

Miss Margaret Gilchrist.....	\$12.50
Almeda, N. Y.	
Mrs. Lizzie A. Wylie.....	5.20
Miss Mary E. Bell.....	3.65
Miss Maud Graham.....	3.65
Mrs. L. G. Graham.....	5.20
Miss Anna M. Adams.....	3.65
Miss Sadie A. Sterrett.....	3.65
Miss Ella M. Mitchell.....	3.65
Miss A. Rachel Wylie.....	3.65
Miss Libbie McKelvey.....	3.65
Miss Lizzie Sterrett.....	3.65
Olathe, Kan.	
Mrs. Mary E. Metheny.....	12.50
Mersine, Asia Minor.	
Miss Jane M. Edgar.....	5.00
1st Boston, Mass.	
Miss Ella A. Russell.....	3.65
Delhi, N. Y.	
Mrs. John Turbett.....	5.20
New York.	
Miss Maggie Robison.....	5.20
Dresden, Ohio.	
Miss Sadie E. Caskey.....	5.20
Central Allegheny, Pa.	
Mrs. W. A. Snair.....	3.65
Rochester, Kan.	
Mrs. Maggie A. Stevenson.....	12.50
Eskridge, Kan.	
Mrs. D. S. Ervin.....	3.65
Mrs. M. C. Ervin.....	3.65
Mrs. S. A. Sproull.....	3.65
Mrs. I. C. Sterrett.....	3.65
Miss Marie Ervin.....	3.65
Miss Mabel Ervin.....	3.65
Mrs. Mary George.....	3.65
Miss Mary Fowler.....	3.65
Miss Maggie McNeil.....	3.65
Miss M. W. McMillan.....	3.65
Cedarville, Ohio.	

Miss May A. Sterrett.....	\$5.20
Philadelphia, Pa.	
Mrs. C. M. Robb.....	3.65
Linton, Iowa.	
Miss Kate McBurney.....	12.50
Ft. Sill, Okla. Ter.	
Miss Jennie Mathews.....	3.65
Marissa, Ill.	
Miss Lizzie McNaughton.....	5.20
Latakia, Syria.	
Mrs. S. M. McNaugher.....	5.20
Boston, Mass.	
Mrs. Eda S. E. McKee.....	10.00
New Brighton, Pa.	

—In case money intended for either of these funds is not promptly acknowledged, or incorrectly reported in these columns, word should be sent immediately to the office of the **HERALD OF MISSION NEWS**.

—A letter from Dr. J. G. Paton, dated December 12, 1894, informs us that he was then in Tasmania, where he expected to be busy for five or six weeks, "after which," he writes, "I will return for a time to the Islands, to give my dear Aniwan converts, if God will, a new start in His blessed service." His son, Rev. Fred Paton, has been a missionary for some two years on Malekula, one of the hottest and most unhealthy islands in the group, but whose inhabitants are, as Mrs. Dr. Paton says in her Notes of a recent visit to the New Hebrides, "very lovable \*\*\* and capable of taking on a true polish, not veneer, when they are Christianized. Gentle, almost courtly, manners seem to come natural to them after they are delivered from their savagery and have mixed in civilized life."

Another son, Rev. Frank Paton, has agreed to open up a pioneer station on the West Coast of Tanna, the very island

where his father encountered so many difficulties in his early ministry and from which he was eventually forced to retire. The 6,000 cannibals to whom this young missionary will go "are heathen whose language is unwritten and almost unknown."

In the interesting report that Dr. Paton presented to the General Assembly of the Victorian Churches, on returning to Melbourne from America and Great Britain, he gave a detailed and very satisfactory account of his operations during an absence of two years. In regard to his efforts to raise the five thousand dollars needed annually to run a new Mission ship with steam auxiliary power; he said:

"Moderator and Brethren, I laid our need of a new Mission ship, and the whole work and interests of our Mission, as is my custom, before the Lord in prayer, believing that if after hearing my statement, He led His people voluntarily to send me the yearly extra £1,000 needed to keep our new ship, it would be a clear proof that He would give her to our Mission. For this purpose donations began to come to me from all quarters, and I called on Neil Mathieson, Esq., a pious gentleman in Liverpool, to thank him for £50 he had sent me for the Mission, when, after a friendly conversation, he said, 'Since I heard you I have been convinced that £6,000 will not build a vessel large enough and good enough for your Mission, and I am going to give you £1,000 to add to the building fund.' In tears of joy I thanked God and His dear servant, yet I could not help saying, 'I wish you had given it to help to keep the vessel for one year.' He replied, 'It is given to get you a larger and better vessel for the Mis-

sion, and the other will also come.' Lord Ovetown had been in the chair at two meetings I addressed, and one morning that able and devoted servant of the Lord entered a railway carriage in which I was a passenger. After a friendly conversation, he said, 'My wife and I gave you £200 to help to build your new Mission ship, and now I am going to give you £100 per annum for five years to help to keep her, and to encourage you, and others to help you, I will send you the £500 to-morrow morning,' and he did so. With great joy I thanked God and His dear servant. In quick succession incident after incident now followed in smaller sums, proving the hand of God with me in this also, till, including the above in the new ship support fund, God has given me £3,055 6s. 3d. paid up, and £1,000 subscribed per annum to help to keep her by His servants. This fund is left in the hands of my brother, in Glasgow, for if you refuse to build the ship, our much needed Mission ship, I have promised to offer it all back to the donors, and our Church and Mission will not only lose it, but the £1,000 promised per annum, and much more to help in the work of our Mission. If the work moves on, as we hope it will, a gentleman in Ireland in his will has left me nearly £1,000 for it. Moderator and Brethren, surely I shall not be so humbled before God, His Church, and the world, as to have to inform all, that though we have yet over 40,000 perishing cannibals without anyone to give them the Gospel, and our Mission work crippled for want of a ship to carry it to them; yet influenced by a few, our Church is led to refuse to accept the ship and the needed money-help from God's hand per His people to keep her. I do



hope there will not now be found a man in our Committees and Church so to fight against God and our Mission's best interests as to oppose building the ship at once; and if we build her, every missionary in our Mission, and every Church supporting the Mission, will rejoice praising God and thanking you. The Lord has surely done His part of the work, and used me in doing mine, and on you *now* rests the whole responsibility of carrying out His purpose, to us so clearly revealed.

"Let me here add that our Church and Committee are not bound to any course by what I have done. I was only the instrument, Jesus did it all, and I beseech you all to give Him all the praise and glory. \*\*\* I most earnestly plead with you at once to agree to build the new Mission ship, and plead also for your sympathy, prayers, and help in keeping her and in completing the blessed work of our Mission on the New Hebrides."

We need only add that the Assembly approved of the scheme and sanctioned the building of a new "Dayspring" according to specifications to be approved of by the Mission Committee.

—Rev. James Patton, of Evans, Colorado, has sent us a copy of a little treatise on the principles of the Reformed Presbyterian Church. It was originally published for the benefit of the people of his own congregation and community, but at the request of the Committee of Publication appointed by Colorado Presbytery, he has

issued an edition large enough to supply the whole Church. The leading principles of our denomination are stated so briefly, yet clearly, that anyone can learn in a few minutes what we believe and why. This pamphlet may be obtained from Mr. Patton at the following rates:

Per copy.....	5 cents.
6 copies.....	20 "
10 " .....	30 "
15 " .....	40 "
20 " .....	50 "

Mr. Patton has also sent us a copy of the *Covenanter Record*, a little four-page monthly, published in the interests of the Colorado Presbytery, at 10 cents a year.

—The *Monthly Bulletin* has been laid on our table. It represents the Reformed Presbyterian Church at Walton, N. Y., under the pastoral care of Rev. S. G. Shaw, Ph. D. On the first page are the hours of Sabbath services, and on the fourth a table of officers, missions, and societies connected with the congregation. The second page records the events of the previous month, and the third tells of the plans for the current month. This miniature monthly is well worth ten cents to those who wish to know what the little church in Walton is doing.

TWO BOOKS IN ONE.—The Story of St. Patrick, etc., etc., announced in the January number, can be obtained from the *HERALD OF MISSION NEWS*. Write for special terms.

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**Do not forget that under God, the success of our missionary operations depend on the liberality of the people whose representatives are laboring so faithfully at Home and Abroad.**

The HERALD OF MISSION NEWS will be glad to receive orders for the Missionary Picture that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only Four Dollars.

Copies of this picture can also be obtained from Rev. J. W. Sproull, D.D., Allegheny City, Pa., to whom the HERALD OF MISSION NEWS is deeply indebted for his kindness in this matter.

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